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Krishnamurti

By ARTHUR W. OSBORN, M. C.

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MR. J. KRISHNAMURTI is said to be the vehicle for a Being called the World-Teacher, but such claims do not interest me. I do, however, believe that his message is most important, necessary and salutary.

The cardinal emphasis of his teaching is: Do not rely on authority of any kind; liberation is gained from within. Hardly a new teaching, truly, but it is an important one for our age. Why it is of paramount importance today does not at first seem obvious. It is supposed that we moderns have already discarded authorities; that we test all things at the bar of our individual judgment—perhaps not as we should do, but, at least, we contend that the prevailing influence of our times encourages us to do so.

I believe this is an entirely false estimate of current thought and tendency.

Krishnamurti says: "Look within"; but in modern civilization the without dominates, and it dominates in a peculiarly insidious way. The economic necessity which compels large numbers of people to live in close physical proximity has caused the mass mind to become dominant, therefore mass thinking is encouraged as manifesting the bond of unity and good fellowship. People delight in crowds. Majority

rule has invaded our mental life, and a plethora of movements exists whose openly avowed aims are to convert, if possible, the human race to one type of thought. It is excessively difficult today for the individual to resist the thought-pressure of the majority, and this difficulty is increased by the command the majority has over press and publicity mediums. Never before has the mass mind been so vocal. The modern passion for organization is a typical instance of the need some people feel to fortify their faith by the support of numbers. The drag towards uniformity is really the natural instinct of the herd, which often masquerades under such euphemisms as "sociability," "good fellowship," or, even, "spirituality." But Krishnamurti sets a supreme value on our spiritual independence, for it is by securing freedom from external attractions that we ultimately realize the inexpressible mystic consciousness of unity. The external cannot be comprehended until we have first found it within ourselves. And here we have the crux of the matter; organizations and mass movements manifest a spurious unity—spurious because it is imposed from without—and this external pressure stifles inner growth.

If we would reach the goal we must

doubt all teachings; turn our backs on every authority; cease to worship personalities, so that we may face life with minds swept clean of compromise and uncorrupted by prejudice. We must no longer strive to reconcile new teachings with old—put “new wine into old bottles”—but must endeavor to enlighten our understanding with the intuition; and so achieve self-knowledge, freedom from harassing personal desire, and mental turmoil due to clinging to the unassimilated teachings of respected personalities.

Krishnamurti, so far as I can grasp, is saying nothing new, but he is throwing the whole weight of his influence in a certain direction, and that direction is away from all ceremonies and authorities. He says: “Put aside all the paraphernalia of beliefs, religions and ceremonies, and you will find the truth.”

This is a hard saying for many, because we have formed strong mental habits of obedience to authority in some form or another. Consequently, there are those who would even make an authority of Krishnamurti. To such people he expresses himself almost fiercely:

I wish you would not say, Krishnamurti says . . . Because you want to accept, you create authority, and that is the root of poison— . . . you desire to seek comfort in obedience.

To those who ask: “Are you the Christ come back?” he says:

Friend, who do you think I am? If I say, I am the Christ, you will create another authority. If I say I am not, you will also create another authority. Do you think truth has anything to do with what you think I am?

Yet in one sense Krishnamurti is an authority, for he definitely says that he has experienced, and is experiencing, a profounder and wider state of consciousness than that of the normal state. He speaks, therefore, with the authority of one who has personally explored and conquered psychological realms; an enterprise which requires the greatest fortitude, rigid self-discipline, scrupulous introspection, and an intense yearning for the naked light of truth. Every step must be taken without a moment's hesitancy to estimate the cost in self-sacrifice.

Has Krishnamurti succeeded? I do not know. But he says he has, and I believe he is honest. If he has contacted wider states of consciousness, he becomes one more witness among the now growing number of those who have also experienced such states. Personally, I am quite convinced that such wider and deeper strata of consciousness can be experienced. Krishnamurti makes no claims for himself, except that he has attained a state of consciousness which he calls Liberation. He refuses to announce himself under a specific label, but he does urge, with all the earnestness at his command, that others should strive to achieve the same consciousness of happiness and freedom that he has

gained. And the path to this freedom is in the repudiation of all second-hand knowledge; the discarding of crutches; fearless trust in one's self.

How is this message being received? I have just returned from Europe, and I gather that many are more concerned with futile questions as to the exact spiritual status of Krishnamurti than with his message. Others are confused as to the significance of his message in relation to various organizations which they have almost considered sacrosanct. Krishnamurti sets little value on organizations in comparison with the search for truth. “No organization,” he says, “however seasoned in tradition, however well established, contains the Truth.”

There were others I met who seemed to get the inwardness of his message, and their lives have been profoundly affected.

The only people who seemed concerned, one way or another, about Krishnamurti, were members of the Theosophical Society and kindred movements. His influence outside these movements seemed nil. His is a paradoxical position, for, although he dislikes organizations and authorities, yet if it had not been for the prophetic announcements of Dr. Annie Besant and Bishop Leadbeater—both accepted as authorities by many—it is almost certain that thousands who are today accepting Krishnamurti would not have done so.

It must be admitted that in Krishnamurti's teaching, no formal solutions of problems are offered. We are urged not to rely on authorities, and this might be interpreted as rejecting the authority of accredited scientific research, or perhaps even of all human testimony regarding facts beyond our present comprehension. It is obvious that authority has a rightful place, and what that place is, Krishnamurti, so far as I am aware, does not say.

Some feel that it is not enough just to be urged to look within, and to discard authorities. The people must have their path indicated to them in clearer and more precise terms. Again and again Krishnamurti says: “I have attained happiness and liberation,” but to the masses this means nothing. “Tell us,” they cry, “how to attain! What shall we do to attain peace?” But Krishnamurti teaches no definite method; no psychological discipline is urged such as, for instance, the Hindu Yoga. The masses are losing their faith in conventional religion; they are striving to understand the mystery of their existence. Krishnamurti does not comfort them by giving temporary aids; he says, make life itself the goal; open yourself to all experiences; stand alone, without any foreign support.

Many will feel grateful that we are not being confronted with one more cut-and-dried solution of the problem of the universe. Other “solutions” which have been propounded in the form of religious dogmas, philosophic systems, and so on, now seem trivial, and obviously based on localized

needs and limited conceptions. Any specific statement of the nature of reality is foredoomed to be inadequate. Plato believed that philosophy could not be written, but he held the strong conviction that the philosopher could inspire others to grasp for themselves the truth.

This seems to be Krishnamurti's method. He would inspire in men a fierce passion for truth, and so divest authority in any form of sacredness. Even the facts of science are not to be accepted passively; we must not sleep alongside them. They are the raw material out of which we may construct our own mental synthesis.

Others have sounded the same note—Emerson, for instance, in the exquisite language of his essays. It is a vital and imperatively necessary teachings, and I believe of special significance in the light of modern tendencies.

Why should we concern ourselves with trivial side issues as to who Krishnamurti is?

Star Affairs

In the editorial department of this number of the MESSENGER may be found the most interesting paragraph in a letter from Dr. John A. Ingelman relative to Star affairs. In addition, he gives the information that "whatever changes may take place in the Star organization as such, the Star Publishing Trust and the Ojai Star Camp will continue their activities as heretofore, without being in the slightest degree affected thereby." The Ojai Camp for 1930 will run from May 24 to June 2, and the Camp fee will be \$30 for adults and \$15 for children under twelve.

One of the most interesting manuscripts submitted to The Theosophical Press for publication is that by Mr. James Taylor of Vancouver, in which he has made a careful list of Theosophical fiction by well-known authors. Most of us are aware of a few theosophical books written by Bulwer Lytton, Marie Corelli, Rider Haggard, Rudyard Kipling and H. G. Wells, but very few of us could name prominent authors by the score who have written excellent theosophical literature. Mr. Taylor's useful work presents a very extended list, giving the authors, the titles and the publishers. If there is sufficient demand for it, The Theosophical Press will bring it out in a pamphlet to sell for ten cents. If you are interested, give us that information so that we may form an opinion upon the subject.

A letter received late in June from Miss S. H. Burdett, who three years ago traveled as Dr. Besant's Secretary during her American lecture tour, announces that she will accompany Dr. Besant to the Congress in August. Miss Burdett will find many old acquaintances this time at the Congress.

Miss C. W. Dykgraaf is lecturing for the Northwestern Federation, after having attended the Star Camp, and will not return east until about the time of the World Congress. After the Congress she will go back to Holland.



*I go a-gunning, but take no gun;
I fish without a pole;
And I bag good game and I catch such fish
As suits a sportsman's soul.
For the chiefest game that the forest holds,
And the best fish of the brook,
Are never brought down by a rifle shot,
And are never caught with a hook.
I bob for fish by the forest brook,
I hunt for game in the trees,
For bigger birds than wing the air,
Or fish that swim the seas.
A rodless Walton of the brooks,
A bloodless sportsman, I.
I hunt for the thoughts that throng the woods,
The dreams that haunt the sky.
The woods are made for the hunters,
The brooks for the fishers of song.
To the hunters who hunt for the gameless
game,
The streams and the woods belong.
There are thoughts that roam from the soul
of the pine,
And thoughts in the flower-bell curled;
The thoughts that are blown with the scent
of fern,
Are as new and as old as the world.
So, away, for the hunt in the fern-scented
wood,
Till the going down of the sun.
There is plenty of game still left in the woods
For the hunter who has no gun.
So, away, for the fish, by the moss-bordered
brook,
That flows through the velvety sod:
There are plenty of fish still left in the streams
For the angler who has no rod.*

—Anon.

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All reports and articles for publication must be received at Wheaton office by the 20th of the month in order to appear in THE MESSENGER of the next month's issue.

Dr. Besant and the Congress

THERE is much evidence that Dr. Besant regards the Theosophical World Congress to be held at Chicago as a very important affair. Some of our internationally known Theosophists have expressed some doubt about the wisdom of taking time from their pressing duties and making the very long journey to attend, but it has become quite clear that Dr. Besant thinks otherwise. Dr. and Mrs. Arundale were apparently uncertain, but made a definite decision after hearing from the President. Dr. and Mrs. Cousins, halting in California on their return trip to India, wrote Wheaton that their duties at Adyar were more important than their presence in Chicago and they should therefore soon return to that country; but after hearing from the President on the subject,

Dr. Cousins has written that they will return to Chicago for the Congress. The latest news is that Ernest Wood, Recording Secretary of the Theosophical Society, will soon leave Adyar for Chicago, and he will be on his way when this reaches the reader. We are to have a truly world-wide "gathering of the clans" in August.

Writing in *The Theosophist* for May, Dr. Besant says:

"I have accepted an invitation from the Deputy of the Supreme Council in the U. S. A. to an American Co-Masonic meeting immediately after the Congress in Chicago. It is our first World Congress, and is hereafter to be held once in seven years. All who can should attend it, so that we may have a gathering which shall inspire the Theosophical Society with new energy. . . . This is particularly necessary just now in the States, because many of our members show the very common failing of throwing themselves so vehemently into any new movement, however closely allied to the Theosophical Society, like the Order of the Star, that they forget the needs of its parent."

Dr. Besant is famous for her grasp of the fundamental points of a problem and for giving valuable common-sense advice.

"All who can should attend, so that we may have a gathering which shall inspire the Theosophical Society with new energy."

There is probably no greater service that is possible to each member, because the working efficiency of the Congress is directly dependent upon its numerical strength as well as upon its spirit of altruism.

"... particularly necessary just now in the States."

We have had much uncertainty and confusion in the mental and emotional atmosphere, and many of our members are greatly in need of clarification of thought.

"... many of our members show the very common failing of throwing themselves so vehemently into any new movement . . . that they forget the needs of its parent."

Enthusiasm is a valuable quality and furnishes the moral driving force that gets things done, but unless it is directed by reason and thus retains a balanced conception, it may do more harm than good. To such members, the President speaks plainly. New

causes for enthusiasm are all right, but they must never lead us to in any degree neglect the parent Society, for thus we would be false to the very source of our inspiration and fail the Supermen Who founded it and Who must depend upon us to carry its beneficent light to the hundreds of millions who are as yet prepared for nothing more advanced than its teaching of life after death, reincarnation, karma, the reasonableness of the belief that we survive bodily death, and the other fundamentals that will give them a view of life, the common sense of which they can easily grasp.

It is not quite clear just what Dr. Besant has in mind in referring to the Congress in Chicago as the *first* World Congress. Most of us have been under the impression that Paris claimed that honor for the meeting of 1919 and that the Jubilee which, in 1925, celebrated the fiftieth anniversary of the founding of the Theosophical Society, was, in a sense, a World Congress. Whether ours is technically the first World Congress or not, we must at least make it the greatest.

Mr. Krishnamurti's Work

NOT because it appears in Dr. Besant's magazine, *The Theosophist*, but because it is a thoughtful, unemotional consideration of the man and his teaching, the article "Krishnamurti," by Arthur W. Osborn, M. C., is reprinted in this issue of the MESSENGER. Mr. Krishnamurti is today the most talked about person in the Theosophical Society and is the subject of many divergent opinions. A thoughtful and unbiased estimate will therefore make interesting reading for thousands of Theosophists.

The Changing Star

MEMBERS returning from the recent Star Camp at Ojai report that Mr. Krishnamurti this year laid special emphasis upon the importance of taking his utterances for exactly what they are—insisted that his words should not be denied their plain and simple meaning, but should be accepted at face value, because he should say exactly what he meant. It

was also reported that he had "disbanded the Star to face the world alone," and that seemed the course most consistent with his teaching.

Inquiry directed to Dr. John Ingelman, National Organizer of the Star in the United States, brings to the MESSENGER office this interesting statement:

"Krishnaji mentioned at the Ojai Star Camp that he wished to dissolve the Star organization as it now stands. I had several conversations with Krishnaji on this subject before he left this country, in which he repeatedly emphasized the fact that we certainly should have some form of Star organization, but that all questions of belief such as are embodied in the present organization under its two Objects must be eliminated."

The two Objects referred to read as follows:

"1. To draw together all those who believe in the presence of the World-Teacher in the World.

"2. To work with Him for the establishment of His ideals."

It will be remembered that originally the fundamental object was to bring together those who believed in the coming of the World-Teacher. That was changed to "all those who believe in the presence of the World-Teacher." As this belief is to be eliminated also, it seems clear that the original purpose of the Star organization ceases to exist. Notwithstanding the apparent refusal of many to literally accept his own emphatic declaration or to gain a changed viewpoint from the changing program, there is nothing clearer now than that he is steadily moving away from the original ground occupied by the Star. Probability of decided changes in Mr. Krishnamurti's program was suggested in the MESSENGER some months ago and should occasion no surprise.

Who Seconds the Motion?

(Remember, Radio Stations, although wonderful things to have, run into five figures, and a small one does not cover much geography.)

Evidently many members want Theosophy "on the air." A number of contributions, with monthly pledges, have been received. The possibilities for handling theosophical broadcasting are being investigated.

A New Enterprise

By L. W. ROGERS

The many demands upon our members for money to support various theosophical or somewhat theosophical activities, together with the economic depression that has afflicted the country for a long time, have so affected the income of the American Theosophical Society that its funds for printing literature for free distribution, for organizing lodges in new territory, for placing books in public libraries, etc., etc., dropped down to less than half what they formerly were. To meet this emergency that was so seriously affecting important theosophical work, I turned attention to some method of increasing the Society's revenue. The Purchasing Service Bureau was devised as a thing that would combine altruism and business by promoting interest in pure foods and earning a profit on sales. But it was found to be impossible to get a sufficient number of the Lodges to become active in that matter. Had even half of them taken to it with the enthusiasm and success of the few that did, the financial problem would have been completely solved. But many of them either had no place for the work in their small rooms or had local conditions that made the thing impracticable. Others of course were not enough alive and awake to take it up. So the Purchasing Service Bureau had to be merged in The Theosophical Press, where it continues to help several Lodges to interest the public in natural and healthful vegetarian foods, but earns only a very small monthly sum for the treasury.

What next? The necessity still exists. Let us try something so easy that every member can take part in it, and with no difficulty at all can contribute substantially to the funds for carrying on the activities and also share in the altruistic work of helping the unfortunate. The plan, which is merely a very old idea differently applied, is to send to Headquarters anything you have that you do not need—discarded clothing, bric-a-brac, what not. In Chicago and the several smaller cities near Wheaton there are tens of thousands of people with incomes so small that they eagerly welcome an opportunity to buy at a very low price the out-of-fashion apparel and the house furnishing things that others have discarded. These things will be assembled in our extensive basement, and as often as a sufficient amount is collected our truck will take them to one of the cities. Mr. Harden, who has had much experience in that particular form of raising revenue, will manage the matter of turning your gifts into cash and at the same time bringing good cheer to many a home that cannot afford to buy such things new.

Of course if your own Lodge has this particular method of revenue in operation, your first duty is to it, but if not, then look through your clothes closets and your garret and see what you can send to us. Parcel post is the most desirable method of transportation. Perhaps you can find an old suitcase no longer needed in which to pack the things; otherwise put them up in a bundle. They should be sent to Ray W. Harden, Theosophical Building,

Wheaton, Ill. I am asking Mr. Harden to write below some helpful details.

Mr. Harden Continues

The chief difficulty in gathering material for the general sales idea, as outlined by Mr. Rogers, is where people do not realize that articles which they consider worthless, can be so desirable to other folks.

Also, in the average home or store or office, there may be things not really wanted, but having occupied a place for so long a time, the owners have become objectively unconscious of their existence.

Therefore, if every member will fix this plan in mind strongly, and consider his or her possessions very critically, articles available for sending will appear in increasingly large numbers. Things that do not "work well;" things that do not "fit well;" things that are "chipped" or rusty or "peeled" or even broken, from fountain pens to egg-beaters! This can be literally "good riddance" because they serve a good purpose.

Perhaps "the public" is easily satisfied, or optimistic about their ability to make repairs. At any rate, collectively, they will *buy anything*.

Of course there are members who will invoke the spirit of sacrifice, and include some most excellent articles which they might use further or sell, but *can* get along without. Even so, do not neglect to send the "trash" also. With ample stock on hand, this idea is capable of very greatly helping the Theosophical Society funds, in which case we shall see many things accomplished which should be done.

Another point is that each member can pass a private resolution to the effect that any Christmas or birthday gift which has been sent to anyone with unwise selection, wrong size, etc., can now, with clear conscience, be sent by the recipient for this big sale.

This having surely met with unanimous consent, we are all at liberty to so dispose of all queer neckties, trick inkwells, grotesque pin cushions, superfluous safety razors and manicure sets, gauze handkerchiefs, balloon-hosiery, et cetera. This alone should give the Theosophical Society stores an additional \$10,000 income!

RAY W. HARDEN.

The very latest thing offered by The Theosophical Press is the new book by Geoffrey Hodson, "Angels and The New Race." Copies fresh from the printing press are ready to go into the mails.

A late addition to the Headquarters staff brings the youngest member who has ever joined it. He is Master Franklin Lacey, eleven years old, and he came with Ray W. Harden who recently returned from California to resume his work at Headquarters. Franklin is the boy who was on tour with Mr. Harden a couple of years ago. Many of our Lodges will remember that he addressed them, describing the fairies as he saw them and making a remarkably good talk for a boy of nine. Franklin divides his time between the offices and the garden, and is a great success in berry gathering, being particularly happy when he comes in in the morning with ten or twelve quarts of strawberries.

Personal Opinions

By L. W. Rogers

[On this page the National President will write monthly of matters of general interest but which are of a somewhat more personal character than the subjects discussed in the editorial columns.]

Dr. Arundale's Rebellious Lash

Do you remember Billiken, the god of things as they are? It must be against that god that Dr. Arundale has rebelled. Because I can find almost no time for reading, I have not kept up with even the books coming from the theosophical writers this year, but if there is anything better in the annual output than "My Changing World" it will surely get the prize which somebody awards, I believe, for the most useful theosophical book. The volume consists of six chapters on Krishnaji: Light-Bringer, The Joy of Catastrophe, Go Your Own Way, Fanaticism—Wholesale and Retail, Shadows and Mountains, Some Intolerable Tyrannies, Education—A Dream. The viewpoint from which the author writes, after saying that for several months he had retired within himself and brooded over the matter, may be seen from this: "I have tried to be ruthless, I have sought to challenge, with all the impersonality at my command, every belief and opinion I have held, my normal judgments and understandings, my habitual ways of looking at life, in fact, the Arundale outlook generally."

Krishnaji's phrase, "Intelligent revolt," sounds mild beside some of Dr. Arundale's robust denunciations. Occasionally he reminds me of America's titanic iconoclast, Colonel Ingersoll. For example, "Far, far better a rebel than a slave. Far, far better a devil than a fool." Particularly in the chapter Fanaticism, Wholesale and Retail, and in Some Intolerable Tyrannies, Dr. Arundale cuts right and left with his stinging lash. His rebellion against things as they are is complete: "Most things are stamped and labelled and pasted over with directions and commands as to how they are to be used long before they get anywhere near me. They look like trunks which have visited every hotel in the world and have been so plastered that no ordinary manipulation will disclose the trunk beneath the labels affixed all over it. Hardly a thought comes to me from without which is not labeled with a specific and orthodox meaning, and to which a sanction is not attached for any disregard of labels."

The reader does not escape direct challenge: "Take marriage. Have you your own ideas about marriage, or are you ridden by narrow conventionality? Have you ever tried to look upon marriage, upon sex, generally, from a different angle? Have you yet read Judge Lindsey's 'The Revolt of Modern Youth' and 'Companionate Marriage?' Have you tried to introduce these heralds of revolution into your own domain, letting them work in you their iconoclastic will? Have you realized that we have got marriage and

sex all wrong, and that the world will never go right until we get these into some sort of straightforward, commonsense, uncramped condition? If you do realize this, well, what are you doing about it? Do *you* at least preach and practise commonsense? Are you prepared to suffer for your opinions, realizing that uncouth disapproval is the dying cry of self-righteous laggards who are becoming conscious that the prisons they thought palaces are crumbling about them under the attacks of the larger life? Are you prepared to suffer for your opinions, realizing that to suffer gladly for an opinion in one life, be the opinion what it may, is to gain a truth unto life eternal? * * * Take again conventional morality, generally. Are you tired of it? Is it not so callously rigid here and so carelessly lax there? Is it not so unjustly ruthless here and so iniquitously blind there? Have you not in mind the need, so far as you yourself are concerned, to substitute for yourself your own standards, transcending the standards kept low for convenience, kept hard and fast for slavish discipline? Do you not desire to be a law unto yourself? Look conventional morality in the face and you will shake yourself free from its devitalizing tyranny, and above all, protect those who have fallen into its ruthless clutches."

It is the same with justice, he declares, and he turns his lash upon caste and class, dogmas and creeds, nationality and patriotism. He asks: "Do you show yourself a fearsome slave in the ultra conventionality of your attire, of the cut of your garment? Do you eat and drink conventionally, which is to say—are you feeding your very physical bodies themselves with food and drink, reeking of respectability? * * * Do you believe everything that everybody else believes who happens to be of your particular brand in politics, in religion, in social custom, in all the problems of the day? Are you one of those myriads of people who are always intent on discovering what everybody wears, what everybody reads, where everybody goes, what everybody believes, what everybody does, so that you may be in the swim, being as unutterably indistinguishable from everybody else as your spinelessness can make you, forgetting that he who helps to constitute everybody must needs be nobody in particular?"

Finally the Doctor lays down the lash and gives this excellent advice: "Set about the joyous task of freeing yourself wherever the slightest opportunity offers. * * * Be yourself, I say, and you can be anything. Be someone else, and you will soon be nothing at all."

It is a long time since I have read a more

vigorous, entertaining, and thought-awakening book.

Not Lecturing This Year

For the season 1929-1930, I shall not be in the lecture field. The reason is that Headquarters requires my undivided attention for a full year. The announcement is made now so that those Lodges which for many years have regularly made lecture engagements with me may know that they must look elsewhere for that service. A number of executive problems are to be worked out at Headquarters. There are others who can lecture, but apparently few in the Theosophical Society who are willing to assume the responsibility of business management.

One of the real problems here is to get experienced people on the Headquarters staff. With the exception of stenographers, practically all the employees at Headquarters are doing work that is new to them. That is not, of course, the way of the business world, nor is it the road to easy success for any enterprise. A year of constant supervision is necessary to get the present machinery into smooth operation, and there is really more that we should have. For example, we could secure, free of charge, a great deal of space in magazines and daily papers of wide circulation if we had the mechanism for the proper preparation of theosophical articles.

There are also special problems at present to be solved. Our lecture work has long been unsatisfactory to the Lodges, and to nearly everybody else! Long and loud have been the complaints that there is no system in the field work; that lecturers "bunch up"; that a Lodge will find it impossible to get a lecturer for several months and then will suddenly be overwhelmed by half a dozen, treading upon each other's heels. The lecturers also complain that they are thrown into idleness because of the absence of system.

Twice I have tried to bring some order out of the general chaos but have failed to get the full cooperation of either Lodges or lecturers. A couple of months ago I sent out letters to 61 leading Lodges and got replies from only 37! My effort a year ago to get definite information and cooperation from the lecturers came to naught. Some could give no assurance of what time they could give to lecturing, nor where. Others would give explicit information about their plans, but subsequent events showed that they were unable to carry them out.

We shall never emerge from the fog of confusion and of working at cross purposes until our lecturers are directed from Headquarters, with the fullest possible cooperation from the Lodges, and now that I shall be here for more than a year, the opportunity has come to work under a single management and see if we cannot substitute system for chaos. We need a little legislation upon the subject and I shall ask its enactment in August. As there is no doubt that it will be

adopted, because the need is recognized by all, we should plan for it in advance as far as possible.

Another ringing complaint that grows louder as time passes is that we are in need of more lecturers who can present Theosophy to the public in a way that commands respectful attention. Those particularly interested along that line will be pleased to hear that Miss Clara M. Codd has been engaged for an extensive lecture tour of the United States. Her success in England, Australia, and other parts of the world is satisfactory evidence of her ability to acceptably present Theosophy.

There are a dozen other things at Wheaton of nearly equal importance which are demanding careful and constant management, and the Board of Directors has agreed that I am needed here for a while more than anywhere else.

These Changing Days

It is stimulating to hear that England, supposed home of changelessness, has organized a reform movement to revolutionize fashions in men's wear. The avowed purpose is to do for men what has already been accomplished for women. According to the press despatches, the promoters of the reform have declared the collar, vest, and trousers taboo. That sounds a bit too progressively good to be true! Also a bit startling. Starched collars are truly a nuisance and deserve oblivion. Vests are superfluous and a burden in hot weather. The almost useless hat should also have been listed as obsolete. If trousers given place to knee breeches—and that is probably the plan—it would be both a physical comfort and an artistic gain. Were we not accustomed from infancy to see the hideous clothing we wear in the Occident, we would long ago have realized its absurdity. Oscar Wilde made an American lecture tour some forty odd years ago, appearing before his audiences in the artistic dress of colonial days, and endeavored to create enthusiasm for the idea of art and beauty in men's clothing. But the world was not ready. Perhaps it is now, and if the laudable attempt to introduce comfortable and pleasant masculine attire is successful in England, it will be interesting evidence that the land of precedent has changed its habits as well as its clothing. As Dean Inge and prominent physicians and professors are said to be supporting the movement, it has at least a chance to live and become established.

The price of *Primer of Higher Space*, by Claude Bragdon, has been changed from \$2.00 to \$2.50. The price of *A Dictionary of Theosophical Terms*, by Theodore Bester-mann, is reduced from \$3.00 to \$2.50. *Notes on The Bhagavad-Gita*, by William Q. Judge, just reprinted in fabricoid binding, sells for \$1.00.

Mrs. Effie B. Alexander, who was for a long time an E. S. Secretary, desires inquirers for her address to know that it is changed from San Diego, Calif., to Augusta, Woodruff County, Ark.

Letters

A new department appears in this number of the MESSENGER under the caption "Letters." It is impossible to use more than a small portion of all that are offered, but the selection will be made to represent various viewpoints and from those that, with brevity and conciseness, present a thought that may be useful. Agreement with the personal views of the Editor will be no more welcome than disagreement. Such a feature, to be of real service, should reflect the sincere opinion of the writers, and the only test for admission should be the use of impersonal and temperate language.

Often because of its length a good letter has to be omitted, which could be used if condensed and the gist of the communication inserted. Those who are willing to have the Editor pare their letters down to the minimum of words that will express the central idea, should indicate it on the margin of the manuscript. Without such permission no Editor is at liberty to do more than accept or reject in toto.—THE EDITOR.

MODEL BREVITY

I will be "snappy" and hope that you will give this letter publication in the MESSENGER, as the subject is to me, and to several others, a very important matter in the life of the Theosophical Lodges.

I was very much pleased to see Mrs. Jinarajadasa's protest in the June MESSENGER. I am an old member of a Theosophical Lodge. In the last election it passed into the hands of members and supporters of the Liberal Catholic Church. The new President, Vice President, and Secretary are enthusiastic members of the L. C. C., and the chief supporter also is a supporter and member of the church.

The insidious push of the L. C. C. into the management and control of the Theosophical Lodges is sapping the freedom and independence of the Lodges and, as Mrs. Jinarajadasa says, all those who are not upholders and sympathisers with the L. C. C. will gradually be frozen out.

It is to be hoped that this condition will be looked into at the coming convention.

I am not making a complaint but speaking in behalf of our Theosophy. *Theosophy for the Theosophists.*

AN EARNEST THEOSOPHIST.

OUR CHANGING OBJECTS

On page 133 of the June MESSENGER, Mr. Peter Freeman's proposed object is stated as "To form a nucleus of universal brotherhood." Further down, "A conception of universal brotherhood should include the animals and birds and also higher orders of nature than the human."

Universal is too broad a term for this restricted brotherhood. How about the plants? The unit of organic life is the cell, but even within the cell we find organized life activities. The material scientists have studied and described the activities of self-perpetuating bodies within the cell down to the ultimate power of the ultra-microscope.

Under these conditions can we say that brotherhood as manifest in the life activities in material form stops at the animals and birds? Even without spiritual evidence,

basing our conclusions on the studies of the material scientists upon the cell, the molecules, the atoms and the electrons, it is hardly safe to circumscribe *universal brotherhood* without including the cell, the molecule, the atom, the electron, etc., to say nothing of the enzymes, vitamins, etc.

If we can control machines at a distance by radio, is it not possible for God to control the activities of every atom in the universe through a similar force?

If the Theosophical Society is to be an organization to sponsor *universal brotherhood*, do not put it in a cage and seal the door. Universal brotherhood should include life in all of its activities, whether manifest in the development of the atom or the universe.

R. W. BRAUCHER.

A RECOMMENDATION

From the various opinions expressed in the March MESSENGER, I have wondered if it may not be wise to read over again and again H. P. B.'s farewell which appeared in the February MESSENGER. Theosophy is God-Wisdom. The Wisdom of the ages, the ocean of truth, H. P. B. brought to light in the books she left us, namely, *Isis Unveiled* and *The Secret Doctrine*.

There is a gold mine in these books. Many say they are too difficult. I believe if we honestly and earnestly dig we shall find the gold mine. We ought at least try, out of respect to H. P. B.'s memory for all she suffered, to unveil the truth of the ages to the world. In the first volume one gets a glimpse of the One Life permeating the universe, through the cosmos. The second volume tells how this life is a part of all that lives, our very selves. Paul in the Bible says, "Ye are gods, ye are temples of the Holy Ghost." The third volume will help us to realize what Paul said, especially the last part of the third volume. "Seek, and ye shall find; knock, and it shall be opened unto you." "Judge not, lest ye be judged." "Prove all things, hold fast to that which is good." Is it wise to openly criticize and ask if such and such a person is an imposter?

Let us be patient and study that Life in

the S. D. which we will understand more and more, and some day through It we shall realize liberation.

H. P. B. says in the S. D. that the Bible is a very occult book and the Christians understand it least of anyone. If we study the S. D. and correlate its teachings with the Bible, we will be better able to help the dogmatic Christian world, but all must decide these things for themselves, and as Jesus, the Christ, said, "Pray to your Father in secret and He will reward you openly." We must all learn to stand on our own feet and keep our feet on a solid foundation while our spirit soars to the skies.

M. J. M.

ARE WE SELFISH?

I find that because of certain statements regarding the value of organizations which Krishnaji is alleged to have made, and because of the lack of interest which he is supposed to have in certain Theosophical teachings, some of our members are beginning to feel that it is scarcely worth while putting any more time and money into the support of the society. Now I am quite in accord with Krishnaji's idea that individuals can attain liberation (a thing which is a bit hard to define, by the way) without the aid of any outside agency. As all life is a part of the One Life, each person must contain within himself all the possibilities of infinite growth, and there is no reason why he should not ultimately attain any given level of development without outside aid. I am also willing to admit that a great many things which have been taught under the name of Theosophy are not entirely correct. I have read statements in some of our books that are so out of harmony with the proven facts of science that they tend to repulse the scientist who is just approaching Theosophy.

But there is another important angle to the question, which I hope those of our members who are losing interest in the movement will seriously consider before deciding to sever their connection with it. It may be true that none of us personally need the Theosophical Society. Let us admit that we can attain the heights to which we aspire

without its aid. But how about the other fellow? It is no use to say that he can do the same thing. Of course he *can*, but he won't for a long time to come, because he has not been given the proper incentive. Now if we are purely selfish mortals, we will doubtless withdraw from all active work in the world and devote our time to rubbing spiritual Bon Ami on our various halos—they doubtless need it badly enough! But fortunately some of us are not content with that sort of a life. We want to help the other fellow, by putting him in touch with the knowledge which will stimulate his spiritual growth. Unfortunately, the most of us are not so situated that we can hire halls, pay for advertising and travel around the country giving lectures. I know that I cannot do this, which is perhaps lucky for a long suffering public! However, what I cannot do alone, a group of us can do collectively. You and I and a lot of others, by paying Theosophical Society dues and helping with a collection now and then, can cooperate in sending Mr. Rogers, for instance, on a long lecture tour where he can reach thousands with a far better lecture than either you or I can give. We all know that his lectures have brought a great light to vast numbers of people, and have done immeasurable good.

The great truths of reincarnation, karma and evolution are not contradicted by science. Every year makes it more certain that they are true. And, after all, the things which are not true in our books are only minor matters of no real importance. Should we throw everything over because of them? The quicker we can convince the general public of the truth of our main teachings, the more rapidly will human evolution proceed. As cooperation is far more efficient than individual effort, it is essential that we not only continue the organization which we now have but proceed to build it up as rapidly as possible. Our duty to our fellow man demands this. The Theosophical Society is actually speeding up human evolution, and anything which tends to disrupt it, or lessen its efficiency, is to that extent a brake upon the wheels of progress.

W. SCOTT LEWIS.

Chorus At World Congress

The World Congress is to be made lovely with music in which all can share. Folk music is to be heard from all corners of the earth, and those who can sing are asked to lend their voices to a World Congress Chorus which will lead the general singing, as well as sing by itself to open various programs. To make this successful and insure likeness of edition, we have arranged with the E. C. Schirmer Company, 221 Columbus Ave., Bos-

ton, Mass., to send selected numbers to those who send in to them for Congress music. Groups are urged to make singing their summer work and to come ready to welcome our visitors through the medium of their own songs. Music is in charge of Mrs. Norman Parker, address until Aug. 15th, Hill City, South Dakota. Rehearsals for chorus will take place as soon as Congress opens.



BUILDING FUND BULLETIN

The purpose of this department is to give to the members of The American Theosophical Society news of the progress made in raising the money necessary to pay for our National Headquarters Building.

JULY, 1929

No. 38

Building Fund Receipts

Heretofore Building Fund receipts have not been published as the donations to other funds have been. There was some doubt whether to publish the amounts pledged or just the cash received. Of course if a pledge was published and afterward not fully paid on account of death or some other cause, a false impression would be created. It has been decided that since such publications stimulate others to make donations, the cash payments should be printed as received. Beginning with the August MESSENGER the Building Fund donations will appear. If any donors desire to remain unknown, notice should be given to the editor of THE MESSENGER.

Growing Naturally

Season by season, in the most orderly fashion, the Headquarters grounds are growing toward their appointed perfection. We plant as the Tree Fund receipts come in. A clump of shrubs appears here and a new bed of flowers there. There is a steady growth month by month and every new accession fits in to the general plan as a stone fits into a building. Perhaps the most interesting thing about it all is that every dollar invested in trees, shrubs or flowers has come from the Tree Fund and the gifts of various kinds of growing things which have been sent by our generous members from all parts of the country. This summer the number of shrubs has been practically doubled and the rear of the premises put into grass.

Fruit Garden

Beauty is only one of the characteristics of Headquarters grounds. In the rear, west of Wheaton Ave., are the berry plantations, so planned in succession of ripening that they cover the summer from June to September. Strawberries head the list, beginning about the middle of June, and within three days were arriving in the kitchen at a daily average of ten quart boxes. That is a little too much for even our large family, and the surplus is preserved for winter. A couple of weeks after the strawberries start, the currants begin, followed closely by the raspberries, with blackberries just after them. The dewberries come next and the gooseberries bring up the rear of the procession. All of these are heavy crops, but the cherry yield from our very young trees is not yet important enough to be counted. Apples, peaches and plums are due for a light beginning next season. Strawberries

are the king of the garden. We have one variety that begins to bear abundantly in June, takes a mid-summer rest, then starts to work again in August and keeps it up until stopped by autumn frosts. By judicious selection of varieties, strawberries may be on the table almost continuously from June to October.

The country life is the ideal life. It furnishes perfect environment, with perfect food.

The photograph on this page shows the confidence that wild grouse have in one of our members—Mr. W. J. Bracken of Viewfield, S. D. These grouse are evidently quite as much at home around his barn as the Chinese pheasants are on our Headquarters grounds. Mr. Bracken is entitled to have a personal interest in this department of THE MESSENGER, for he recently sent a check for \$100 to the Building Fund, notwithstanding he had previously sent \$400.





No. 7

RAY W. HARDEN, EDITOR

No 7

CONGRESS AT HOTEL STEVENS, CHICAGO, AUGUST 24-29, 1929

LOOKING BACK UPON THE CONGRESS

We do not consider ourselves "great" because we know our own faults and weaknesses. Yet many of our present theosophical workers may be looked back upon with a sense of idealization, as we regard those "noble souls" of past years.

Perhaps this is well, because it increases responsibility. Because of the "greatness" of our predecessors, we must uphold the banners they have raised—we must "carry on."

Just so, some of today's Theosophists, who regard themselves as quite ordinary, may be elevated to pedestals by generations yet unborn. Stepping, say thirty or forty years into the future, one finds a statement something like this:

"Our speaker this evening is worthy of most earnest attention, being one of the few remaining who saw and heard Dr. Besant, and even attended the great World Congress of 1929, which, as we know, marked the starting point of modern Theosophy, saving the world from atheism in the general stampede against religion in the early thirties."

We cannot tell who among us may be destined to a long life and subsequent distinction. Let us all live up to it, now. Be one who "saw the Congress back in 1929." Important events like this mould character rich in experience and inspiration to others.

FROM CHINA

"I thank you for the packet containing wall posters advertising the Theosophical World Congress which is to be held in Chicago in August. We have the posters displayed in the Lodges. As we have not the cable address of the Congress, I take this opportunity of conveying, through you, the greetings of the Lodges in

China, and our best wishes for the attainment of the success you so richly deserve for arranging so unique a gathering of members from all over the world."—M. Manuk, Presidential Agent for China.

YUCATAN THEOSOPHISTS COMING

Inquiry from M. Dominguez Z., Secretary Logia Teosophica Mayab, Yucatan, Mexico, requesting various points of information concerning Congress arrangements, travel, etc., gives indication that a delegation is coming from that section. This is, of course, welcome news.

YES, HIKERS TOO

Certain serious obstructions, such as speeding steamships and floating icebergs, may doubtless prevent many members from London, Paris, Madras, "and way-stations" from coming to the Congress afoot. But many North American points are considered (by ambitious people) within "walking distance" of Chicago.

Some members from even so near as Omaha, Milwaukee, Tulsa and Boston are taking the trouble to ride in on railway cars. On the other hand there is Denver—"away out west" where some Europeans still think the country is overrun with roving bands of deadly redskins! From Denver they are coming along with firm and sturdy tread—at least two of them are, according to the following message from Miss Barsi:

Editor, World Congress News—"My girl friend, Lillian Berg, and I are planning to hike to Chicago to attend the World Congress. I hope other young folks will hike too. It's great fun. We tried it last summer."—Margaret Barsi, Denver Colo.

DEAFNESS AT THE CONGRESS

Heretofore there has been no definite arrangement to accommodate people who are partially deaf and who, unless they obtain seats fairly well forward, miss the entire lecture. For the Theosophical World Congress, however, there will be a section reserved for such people, but they can gain admission to it only by presenting at the Registration Desk the necessary evidence that they are entitled to such seat and receiving a special card to that section. Under no circumstances will anybody be admitted to that particular section of seats unless the card is presented to the usher.

FROM DR. BESANT'S OFFICE

Adyar, Madras, India.

Ray W. Harden,
World Congress Director,
Wheaton, Ill., U. S. A.
Dear Sir:

I beg to acknowledge receipt of your letter of 5th untimo, together with the package as advised therein. The wall posters are very attractive and we are glad to note that the World Congress is advertised in the best manner possible. I have displayed them in the Headquarters and shall have them appearing until the Congress date.

Wishing the Congress every success,

Yours sincerely,
(Signed) A. SCHWARZ,
Ag. Recording Secretary, T. S.

RESERVED BANQUET SEATS

Tickets for the World Congress banquet—with a select list of speakers such as you are not likely to see assembled again—are now printed and are being sold at the regular Stevens Hotel minimum price for any banquet, \$3.00 per plate. For this great occasion the tables will be reserved. A diagram will be printed in the August number of the MESSENGER, but until it appears those sending to Headquarters the price of the ticket will be given tables near the speakers' stand. It is only necessary to send your check to the Secretary-Treasurer at Wheaton, with your name, address and name of Lodge (or if a National member, state that) to have your name and table number put on the back of a ticket and placed in an envelope which will be ready for you when you arrive at the registration desk at the Hotel Stevens. Relatives and friends can attend the banquet.

In order to lessen the tremendous rush and confusion during the few hours when everybody wants to register at the same time, registrations by mail will be begun now. Send check for \$3.50 to the Secretary-Treasurer, and your admission badge will be ready for you when you reach the hotel. By sending a check for both registration fee and banquet ticket, *everything* you need will be ready for you, in one envelope, and you will only have to ask for it and go on about your other affairs, instead of standing in line and losing some of the most interesting and valuable moments of a lifetime.



Theosophical Federation Congress Throng at Vienna, Assembled on the Grounds of the Galleries of Art. The Official World Congress Photograph in Chicago Will Be Taken at the Logan Monument, on the Lake-Front, Opposite Hotel Stevens, Monday, Aug. 26, at 12:15.

WILL RUSSIA HAVE A CONGRESS DELEGATE?

Russia, although its present government is so black with absolute atheism that no theosophical lodge is permitted to meet or exist within its borders, is to be represented at World Congress through Russian Lodges formed in other countries.

Dr. Anna Kamensky, formerly President of the Russian Section Theosophical Society, but at present a refugee in Geneva, writes the World Congress office of plans for Congress representation. Dr. Kamensky has carried on with her office despite most harrowing experiences, involving extreme hardship and privation. She continues to publish and circulate among Russian theosophists *Vestnik*, the official theosophical magazine in that language. Other work, too, she accomplishes; the labor and personal sacrifice of maintaining a Theosophical Section, scattered, broken, robbed, and bitterly persecuted, is probably the most heroic example to occur in theosophical ranks in our present day.

In the columns of *Vestnik*, Dr. Kamensky features World Congress items, although she writes: "I do not think any of us here will be able to come, as we have lost all we had in Russia and are now very, very poor; more or less we all lead the life of the pilgrim. I should myself be very happy to attend the Congress, but I do not see any possibility—I mean financial possibility. So I send you my loving thoughts and my earnest good wishes for the success of this most important undertaking. May the Master's blessing be on the work."

We can all visualize the inspiration and interest which would result from this noble woman's presence at the Congress! What dramatic thrill, should some appreciative member of means telegraph the required funds for her transportation to the Congress which we would immediately cable to her at Geneva, as time is pressing for so long a journey.

Editors of Lodge magazines, bulletins and programs throughout the United States are devoting much space to World Congress announcements. A very neat folder issued by the Lodge at Coral Gables, Fla., Dr. Horton Held, President, contains a concise and tempting program of Theosophical activities and lectures for the year. This is one of the latest publications to feature a double page space devoted to World Congress.

RAILWAY CERTIFICATE

If you come by railway to the Theosophical World Congress, you *must* ask for and secure a certificate showing that you have bought a ticket to Chicago on the date of purchase. Then you can deposit the certificate in Chicago at the proper booth at the Stevens and get a half-fare rate returning home. If you fail to get your certificate when you buy your going ticket, you will have to pay full fare returning.

MAY BE TIGHT SQUEEZE, BUT SHE'S COMING

A member residing several states removed from Illinois, and who does not wish her name revealed, writes that *frozen fruit* is to provide her transportation expenses to Chicago for the Congress.

Having a light delivery truck, and a positive gift for concocting frozen delicacies, the lady induced her brother to convert the rear end of the machine into a small open-air fountain. With sleeping compartment fore, our F. T. S. will be on her way early in July. She plans to make daily stops at any busy point in the cities and towns through which she passes. Attired in dainty white gown and apron, she will start squeezing and freezing, and handing out sweet icy cones of delicious flavor, in exchange for real cash. Friends declare these fruity juicy tidbits so tasty that no human can yet have reached a state of self control which would enable him to resist giving a repeat order.

You who attend the Congress—should you sense the aroma of frigid juices wafted your way on the breezes of Lake Michigan, know then by this token that we have persuaded the "Fruit Lady" to continue business beside the towering walls of The Stevens.

MAKE NO MISTAKE

Do not think, because so many are buying railway tickets to Chicago to attend the Theosophical World Congress, that there are sure to be enough certificates to get the half-fare rate and that your "one more" will not be necessary. There will easily be enough, but that is not the point. The point is this: If you do not get your certificate when you buy your ticket, *you* will have to pay full fare returning, even though there are ten times enough certificates to obtain the reduced rate for the Convention.

The following cable, revising the traveling arrangements for Dr. and Mrs. Arundale, was received at Headquarters:

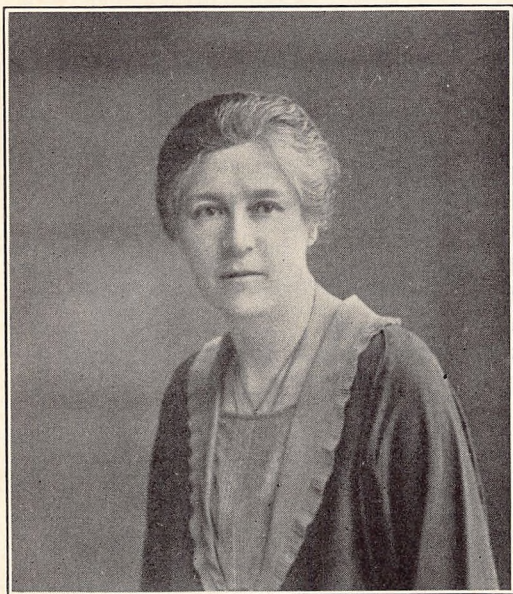
"President desires our attendance Sydney Convention. Therefore leaving Sydney July twenty-seventh Ventura, reaching San Francisco August fifteenth. Proceeding thence Chicago. Eagerly looking forward seeing you all again.—Arundale."

A letter from Mr. J. H. Perez, General Secretary, Cairo, Egypt, to the Joint Secretaries of the Theosophical World Congress, says: "I congratulate you for the splendid organization you are planning as well as for the preliminary program of The Congress."

Consuelo R. Vda. de Aldag came early for the World Congress and is spending the time in "studying American customs before returning to Mexico."

Miss Clara M. Codd

Miss Clara M. Codd, who has been engaged for an American lecture tour, is one of the outstanding members of that very small group that may properly be described as internationally-known Theosophists—authors, lecturers, officials, etc.—whose names are known throughout the Theosophical world. You can almost count that group on the fingers of your two hands.



Miss Codd is Senior National Lecturer for the Theosophical Society in England, but her Theosophical activities have become worldwide. She began public work over twenty years ago, in the movement to enfranchise women in England, under the leadership of the famous Mrs. Pankhurst. Those were sturdy pioneer days, and only heroic methods gave any hope of arousing the public mind and of putting the fear of the people's political wrath into the hearts of complacent British officialdom. Miss Codd took part in the Cristobal Pankhurst raid on the House of Commons, was arrested with others, and sent to prison—the popular method in England of calling attention to a common wrong or injustice. Upon being released, she declined the office of organizer in the Woman's Social and Political Union in order to work for Theosophy. Within six months she had been given the position of National Lecturer and Organizer for the English Theosophical Society, being the first person to hold that position. In 1910 she went to Adyar for two years, giving special attention to preparation for wider work in the Theosophical lecture field. She lectured in India, and a few years throughout the United Kingdom and on the European continent. She spent two years in Australia and New Zealand, and

comes now for the first time to the United States.

Miss Codd is one of the most successful lecturers on the Theosophical platform, combining an intimate knowledge of Theosophy with a graciousness and charm of manner that has made thousands of friends for the philosophy, and drawn the public to a sympathetic understanding. Her American tour will begin immediately after the close of the Theosophical World Congress in Chicago, and our Lodges, always alert for that which will attract and win the public, are to be congratulated upon the coming opportunity.

New Theosophical Society Born

News has reached us of the organization of the National Theosophical Society of Central America, with Headquarters at San Jose, Costa Rica. Mr. C. Jinarajadasa, on lecture tour of the Southern continent, officiated at the installation of the new National Society's administrative council and officers. Senor Mariano L. Coronado, who takes the office of National Secretary, writes us as follows:

"I feel happy to send to all our brothers and Lodges of your Section, as well as to yourself, the brotherly greetings of the Council and my own therewith. It pleases me, further, to assure you that whenever the opportunity arises you will find in us, as well as in our Lodges, the most effective cooperation to carry out the humanitarian work that our Society is achieving in the world. I may assure you also that our feelings of appreciation and brotherly interest will always accompany the noble efforts that you are making to spread the Theosophical teachings and the ideal of Brotherhood."

The official publication of the Central American Theosophical Society is entitled *Virya*, and will be regularly received at all National Headquarters.

News Notes

In giving a list of the ten greatest living women, Dr. John Haynes Holmes, the famous clergyman of New York, places Dr. Annie Besant third.

Messrs. Besant and Co., Ltd., 20 Orange St., London, in the publishing business, has for the Chairman of the Company Mr. Digby Besant, son of Dr. Annie Besant, and for Managing Director Mr. Geoffrey Besant, who is a son of the late Sir Walter Besant.

Correspondence School

Mr. F. Santos, c-o Philippine Trust Company, Manila, P. I., writes:

"This occasion is taken to convey my expressions of gratitude to yourself (Mrs. Simons) and to Miss Latimer, as well for the invaluable help so generously extended by you in Course I, and for the kindly suggestions to surmount the many obstacles to be found on my path."

What Lodges Are Doing

The Theosophical meeting at Medicine Park, Oklahoma, was a great success. About seventy-five people attended the Saturday night meeting and between forty and fifty were present at the business meeting. Five Lodges were represented, the three in Oklahoma and Ft. Worth and Wichita Falls. The name was changed from The Theosophical Federation of Oklahoma to The Southwestern Theosophical Federation. Mr. J. D. Watson, who succeeded Captain Partlow as President, recently visited the Dallas (Texas) Lodge and reports they are considering joining the Federation.

The Toledo daily papers continue to give excellent reports of the Sunday morning lectures by Mrs. Anna P. Bird, President of Harmony Lodge, Theosophical Society, in that city. These Sunday forenoon meetings have been running for several years and have been highly successful.

Mrs. Myra Reynolds Richards, retiring President of the Indianapolis Lodge, is going to Paris to continue her art studies. The Lodge has made her its special Theosophical representative to such other Lodges as she may contact abroad, carrying their good will wherever she may go. The Secretary writes that the Lodge has taken a course of study under our Theosophical Correspondence School and with the matter thus in hand they propose to go on all summer with their work.

One of the first groups to launch a campaign to get annual national Theosophical Society dues collected immediately is the Oklahoma City Lodge. Their monthly bulletin contains a strong appeal, urging the attention of members to this important business item. This action is very much appreciated at Headquarters. The national dues (\$3.00) run from July 1 of this year to June 30 of next. Failure of members to pay this promptly at this time results in confusion of both membership records and MESSENGER mailing. With the extra pressure of World Congress work this year, it is an act of especial mercy to enable our office workers to dispose of the matter of national dues before the great event breaks.

Mr. J. Henry Orme is the new President of Besant Lodge, Hollywood. It is the custom of this Lodge to elect new officers each year. Mr. R. F. Goudey, the retiring President, now takes the post of Vice President. *Besant Lodge News* for June contains many interesting reports, all evidences of healthy Lodge activity; also announcements of July and August programs.

Correction—Due to typographical transposition in THE MESSENGER make-up for June, the titles of officers of the Ohio Federation of Theosophical Lodges were printed in reverse. The facts of the matter are that Mrs. Jennie E. Bollenbacher is President of the Ohio Federation, and Mrs. Mildred C. Smith is Secretary-Treasurer.

The Miami Lodge has completed a full and profitable season. Owing to the addition of thirty-one new members, it was found necessary to obtain a larger Lodge room. The committee was fortunate in securing spacious quarters adjoining the former location. This includes a reading room, and with the addition of a Steinway piano and new draperies, the effect is very attractive. The following are the new Lodge officers: Philip Ramer, President; Mrs. Kathleen Martin, Vice President; Mrs. Homer A. Ferrin, Secretary; Miss Arden Brown, Treasurer, and D. V. Goddard, Librarian.

Maryland Lodge, Baltimore, closed its activities for the summer on June 6. The following officers were elected for the year: Mr. Thomas Pond, President; Mr. Ernest Carbo, First Vice-President; Mrs. Pearl De Hoff, Second Vice-President; Miss Francis Etchberger, Secretary; Miss Lenore K. De Hoff, Treasurer; Miss Anna D. Heick, Librarian. The Ways and Means Committee reported that they had made over \$600.00 on two rummage sales, \$620.60 on the sale of lunches (served once a week); sale of popcorn, \$41.28; donations \$20.25; sale of miscellaneous articles \$21.23, making a total of \$1,313.36. The lodge closed until October.

On Wednesday evening, May 22, the Coral Gables Lodge opened its beautiful new home, in the Ponce de Leon Entrance, to friends. The party was an informal one, but was well attended. The program consisted of several musical numbers and readings by some of the foremost entertainers in Miami, and was much appreciated by everyone. At the close of the evening punch was served. The Coral Gables Lodge has a large room in this beautiful million dollar building. It has been furnished by its active room committee, consisting of Mrs. Marshall C. Smith and Miss Lona L. Simmons. The room is artistically beautiful with its colorful reed furniture, floor lamps, etc. A local artist has loaned and hung several very lovely pictures, and the Lodge has purchased a piano. Dr. Horton Held, the new President, is very enthusiastic over the work for the coming year, which provides for subjects for both Lodge study and public meetings.—Madge R. Dailey, Corresponding Secretary.

Saturday evening, June 1, Besant-Tulsa Lodge entertained its members and friends in the Lodge room. The guests had been requested to represent some book, and much merriment was evoked by the placards and cartoons used to portray the various ideas of "The Hidden Side of Things," "Gods in Exile," "At the Feet of the Master," "The Changing World," "The Conquest of Illusion," and other titles which readily lent themselves to such characterization. A piano number, a voice solo and a whistling solo, with some general singing, composed the musical program which had been arranged.

A one-act "theosophical play" was staged. Refreshments of punch and cakes were served, and both the financial and social needs of the Lodge were served.—Miss Anne Golladay Bell, Secretary.

Headquarters Notes

Miss Mary Montz and Mrs. Loura Flint are away on vacation, the former in Colorado and the latter, after having visited the Star Camp, at her old home near Seattle.

Miss Anita Henkel, who has been the efficient Secretary of the Oklahoma City Lodge for a period of years, has been a guest at Headquarters for two weeks, and after her return from the University of Michigan, where she is taking a special vacation course, she will come to reside again at Headquarters until the opening of the World Congress

The very latest addition to the Headquarters staff in Miss Mavis Parker, of Sydney, Australia. She lived for some time in The Manor, and has now accepted a position in the record office.

May S. Rogers, accompanied by Miss Parker, arrived from Adyar the latter part of June and spent a few days at Headquarters before going on to her home in Los Angeles. She had been acting as Secretary to Dr. Besant since last September.

Mr. Ben Harris, who is one of the most popular people who ever came to Headquarters, recently completed the two years of service which he had decided to present to the Society. He handed in his resignation and returned to his native California. He is now living in a mountain cabin near the Ojai Valley.

Mr. W. J. Zollinger, President of the Tulsa Lodge, was *almost* a Headquarters visitor recently. Not having time to spare for the visit, he called up Headquarters from Chicago, while passing through to Washington, and let us know that he regretted his inability to come to Wheaton.

Some good suggestions for a Theosophical Lodge library are in hand, and when more space is available they will be used.

Miss Mabel Zimmer made a brief visit to Headquarters on her way from Philadelphia to the Ojai Camp.

One of the recent gifts to Headquarters came from Mrs. Virgil E. Walker, Rochester, N. Y., and among other things were two metal candlesticks, some embroidered towels, etc.

Miss V. H. Dorstling, 18 West 64th St., New York City, sent a dozen weigelia rosea for the Headquarters grounds.

We are in need of a copy of the MESSENGER for November, 1928, to complete our Headquarters files. Can you send us that one?

On June 13, the registrations for the Summer School were above sixty. As seventy-five is apparently the limit of the number we can accept, it will not be long until the total is secured.

Notice of the Forty-Third CONVENTION

The Forty-third Annual Convention of the American Theosophical Society is hereby called to convene in the city of Chicago, state of Illinois, on Sunday, August 25, 1929, at 9:30 o'clock a. m., in the Hotel Stevens, South Michigan Boulevard at Seventh Street, for the transaction of such business as may properly come before it. This annual convention will adjourn from time to time until its business is finally finished and may hold any of its subsequent meetings as it shall elect.

Under the By-Laws of the Society, every member is entitled to vote in all conventions either in person or by proxy.

IMPORTANT TO MEMBERS

Please; *whether you intend to be present or not:*

1. Sign the proxy on the form below, inserting therein the name of the person whom you appoint to act for you at said Convention.

2. Cut off the proxy and mail the same *immediately* to the Secretary-Treasurer at Wheaton, Illinois, with the word "Proxy" marked on the envelope. *Put the proxy alone in the envelope.*

3. Notify by letter the person whom you have chosen as proxy, of your action in so doing.

You are asked to comply with the above immediately, *whether you expect to be present or not.* This will in no way prevent you from voting in person if you are present at the Convention, and will *insure the necessary quorum.*

H. KAY CAMPBELL, *Secretary-Treasurer.*

By order of the National President.

PROXY

KNOW ALL MEN BY THESE PRESENTS, that I, the undersigned, a member in good standing of the American Theosophical Society, hereby appoint.....

with full power of substitution in the premises, to be my proxy, to vote in my name in the forty-third annual convention of the said Society to be convened in the year 1929 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this.....

day of....., 1929.

..... (SEAL)
(Write name plainly)

Member of.....Lodge,
located at.....(or state if
National member).....

Book Reviews

Angels and the New Race, by Geoffrey Hodson. Published by The Theosophical Press, Wheaton, Ill. Price, \$0.75.

Writing with the directness of one who knows, the author describes the angels, their life and their work; marshals evidences of the belief in the existence of angels from legends, from scriptures of the East and from the Bible; traces the impress of angelic helpers in the growth of the civilizations of the past, and prophesies the still greater influence in the future. He sounds a challenge to those earnestly desiring to serve the world to become pioneers in the work of reestablishing the brotherhood of angels and men and gives practical suggestions for service, service which meets not only the physical needs of humanity but refreshes the tired soul. This little book should be of much value to all engaged in political work, reform movements, social work, healing by whatever method, work in the various churches, but best of all to the thousands of humble workers filled with a zeal to serve, but limited and bound by cares and responsibilities. For each there are practical suggestions, together with an inspiration which fires one with enthusiasm to do.—Anita Henkel.

The Other Side of Death, by Charles W. Leadbeater. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, cloth, \$5.00, through The Theosophical Press, Wheaton, Ill.

The second edition of this famous work, revised and much enlarged, is an encyclopaedia of knowledge of conditions beyond the grave. Much of it is of such startling nature that one reads every word of the 848 pages so as not to miss anything. It is far more thrilling than a detective novel, and of course more instructive.

There are stories of thrilling seances in which the furniture is smashed to bits; others in which fresh and rare flowers are brought from places thousands of miles distant; there are accounts of known cases of levitation, a floating head, a phantom bird, a ghostly dog, the dead priest's mass, another priest and his hidden confession, a ghost in the sunlight, a skeleton in chains, the bride of Corinth, and many others. There is also a valuable chapter of the various methods of developing clairvoyance.

When you read a book by Bishop Leadbeater you can be sure that the facts are all there, for with the trained precision of the scientific occultist he verifies each statement with infinite patience and skill.

This is the kind of book that every Theosophist ought to have in his library to lend to orthodox friends, and it would render valuable service to any one mourning the loss of a loved one.—John Nimick.

A Sinner's Sermons, by Bozena Brydlova. Price, \$0.75. *Flame of the Fog*, by Bozena Brydlova. Price, \$0.75. Published by The Theosophical Press, Wheaton, Ill.

These two volumes, bound alike in purple cloth, represent the intimate thoughts of the author on the common places of life, the wonder and beauty of nature, and the grandeur of the One Life which ensouls the Universe.—Anita Henkel.

Special Note!

DO NOT FILL IN THIS SPACE

PROXY BY SUBSTITUTION

(This side to be filled in by the holder of proxy in case he has to be absent from convention.)

I hereby appoint.....
to represent me in 1929 convention and to
exercise this vote thereat with full power of
substitution.

(Signed)

Original Proxy

CONGRESS SEALS

An attractive requisite at all theosophical members' desks. Used on all correspondence, this is an effective means of making Theosophy better known, and impressing upon many minds the importance of the Congress in America.

Size: Approximately same as Christmas stickers. In dignified design; circular, with lettering of white on a rich blue background.

Price: Per hundred, 25c. Five hundred, postpaid, \$1.

Theosophical Press
Wheaton, Illinois

Funds

PUBLICITY

May 15, 1929, to June 15, 1929

Donations to this fund are used in supplying inquirers with brief, attractive statements of the truth of Theosophy.

S. J. Brownson.....	\$ 1.00
Mr. Albert Robson.....	6.00
Mrs. H. C. Mills.....	4.00
Atlanta Lodge.....	1.50
Fresno Lodge.....	2.00
Mrs. S. S. Gear.....	1.50
New Cycle Lodge.....	1.25
Seattle Lodge of Inner Light.....	3.00
Glendive Lodge.....	2.50
	<hr/>
	\$22.75

NEW TERRITORY AND ADVERTISING

May 15, 1929, to June 15, 1929

This fund is used in opening new territories to theosophical work. It needs your support.

Mr. Richard C. Fuller.....	\$ 1.00
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HELPING HAND FUND

May 15, 1929, to June 15, 1929

Annie Besant, San Diego Lodge.....	\$ 2.50
Glendale Lodge.....	5.00
South Shore Lodge.....	1.00
Besant Lodge, Seattle.....	1.60
Fresno Lodge.....	2.00
	<hr/>
	\$12.10

RADIO FUND

May 15, 1929, to June 15, 1929

Mr. and Mrs. J. B. Connor.....	\$15.00
Grand Rapids Lodge.....	10.00
	<hr/>
	\$25.00

TREE FUND

May 15, 1929, to June 15, 1929

Donations to this fund are used for purchasing trees to beautify Headquarters grounds.

Mrs. Leah L. Glanfield.....	\$ 4.00
Mr. and Mrs. Arthur Jacoby.....	10.00
Pasadena Lodge.....	10.00
	<hr/>
	\$24.00

MARRIAGES

Mrs. Jane Tuttle (Crescent City Lodge) and Mr. M. H. McDowell (Chattanooga Lodge).

DEATHS

Mr. John W. Donnelly, National, July 19, 1928.
 Mrs. Pauline W. Hyatt, National, Dec. 6, 1928.
 Mrs. Julia B. Gill, Omaha Lodge, Dec. 6, 1928.
 Mrs. Ada M. Chamberlin, Omaha Lodge, Dec. 11, 1928.
 Mr. Albert W. Huntington, Herakles Lodge, Feb., 1929.
 Mrs. Alice H. Sill, Watonsville Lodge, May 26, 1929.
 Mrs. Harriet E. Shaw, Annie Besant Lodge (Boston) June 8, 1929.
 Mr. Wm. Brinsmaid, Chicago, Mar. 17, 1929.
 Mr. Andrew Bocker, Savannah, June 11, 1929.

VACATION OPPORTUNITY

A member located in a quaint old farm house, five minutes' walk from Headquarters, will give room and vegetarian meals for \$2.00 per day. Modern conveniences and daily auto service to Wheaton. Address: Anna Lee Gill, Wheaton, Ill.

EMPLOYMENT WANTED

Resident Chicago member would appreciate assistance in securing employment. Unskilled, adaptable. Age fifty. Phone, Lawndale 2950.

STUDENTS OF ASTROLOGY

The Press has had a growing demand for books on Astrology, with frequent inquiries as to the best works on the subject. *Practical Astrology*, by Alan Leo, admittedly the best authority on Astrology, is an excellent book for beginners. (Cloth, \$2.00.) *Stars of Destiny*, by Katherine T. Craig, is recommended for more advanced study. (Cloth, \$3.00.)

Place your order with the Press for any book on Astrology. Write for suggestions and courses of study.

Books Received for Headquarters Library

[Note: On account of the great generosity of our members in sending books, and the limited space we have for printing acknowledgments, it becomes impracticable to mention the titles of every book received. Hence the condensation in reporting gifts.]

From Mr. George Rockwell we have recently received twenty-nine volumes, including such useful ones as *The Secret of Atlantis*, by Scott-Elliott; *Borderland of Psychological Research*, by Hyslop; *Man: Fragments of Forgotten History*, by Two Chelas, and *The Ether of Space*, by Sir Oliver Lodge.

Mr. R. Malek sends four volumes, including *A History of Sculpture*, by G. H. Chase and *A Short History of the World*, by H. G. Wells.

The most striking thing received in the book line in many months is a handsome de luxe edition in seven volumes, *Source Records of the Great War*, by Horne and Austin. These were donated by Mr. W. E. Babcock, and constitute a real ornament and useful addition to the library.

Mrs. Betty Robertson has sent *Hermetic and Alchemical Writings of Paracelsus*, Waite translation.

Among the eleven volumes sent by Mr. Victor Russell are *Skeletal Remains of Early Man in North America*, by Hrdlicka; *Antiquities of the Jemez Plateau, New Mexico*, by Hewett; *Archaeological Explorations in Northeastern Arizona*, by Kidder; *Handbook of Aboriginal American Antiquities*, by Holmes, and *Unwritten Literature of Hawaii*, by Emerson.

Mrs. Annie Van Horn sends *The Mystic Will*, by Leland.

Miss Mary Montz has placed in the library *Black America*, by Nearing.

From Mrs. Grace Harrison have come twelve volumes, including *The American Commonwealth*, by James Bryce and *The Federalist*, by Alexander Hamilton.

Mr. A. R. Doten sends five volumes, including *The Chaldean Oracles of Zoroaster*, by Aude.

The Great Operas, in nine volumes, edited by James W. Buel, with introduction by Verdi, has been received from Dr. J. Rex Maltbie.

Mrs. Sophina A. Peck, who recently passed on, left to the library several volumes, including *Man, Whence, How and Whither*.

George H. Hess, Jr., sends in a number of books, one work in three volumes being *The Public Papers of the Late President Wilson*.

From Marie del Rio we have received *The Book of the Master*, by Adams, and *The Source of Measures*, by Ralston Skinner. The latter is one among many rare books that have been presented to the library. It is mentioned in *The Secret Doctrine*.

Mrs. G. F. Porter has sent us three books, including *Nirvana*, by Arundale, and *Old Lamps for New*, by Bragdon.

The First Crossing of the Polar Sea, by Amundsen and Ellsworth, is given by Miss Regina Malek.

Among the seven volumes sent by Mrs. Catherine Gardner are *The Aquarian Gospel of Jesus Christ*, by Levi; *The Apocalypse Revealed*, by Swedenborg, and *Heaven and Its Wonders*, by the same author.

The Discovery of God, by Basil King, has been sent by Mrs. Mary L. Watson.

Iamblichus' Life of Pythagoras, Taylor translation, has been received from Miss Lena A. Stover.

Mr. W. J. L. Norrish sends *Bede's Ecclesiastical History of England*, by Giles.

One of the largest shipments to reach Headquarters for the library contains eighty-one volumes and numerous pamphlets on Theosophy, philosophy and occult themes, in German. These were sent by Mrs. Cassie S. Hill, and will be of particular interest to German-reading members.

Hugo's Works in forty-one volumes, three being devoted to poetry, ten to drama and twenty-eight to fiction, were sent by L. S. Ketcham, and constitute one of the finest gifts to the library.

Mr. George Fathmann has presented eighty-eight books and pamphlets on a wide range of theosophical subjects. The donation includes also *The House of Fulfilment*, by L. Adams Beck.

With Gratitude to God for the Brotherhood of Man, edited by a corps of able writers, Prof. W. R. Houghton, Editor in Chief, has been received from Mr. John H. Mason.

Announcing a New Book by
GEOFFREY HODSON

With Foreword by Max Wardall

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A fascinating treatise on the ways and means of coming into conscious recognition of the Devic people of our Planet.

This book presents new aspects of life on the inner planes, showing the willingness of the Angelic citizens, to meet Mankind half way in the effort to unite the seen and the unseen realms.

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\$.10

An interesting and clear lecture by one who knows of this new dimension through actual experience.